

4475. f. 52  
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*On the Important Duty of Subjection to the  
Civil Powers.*

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A  
S E R M O N,

PREACHED AT  
HEXHAM, in Northumberland,

On SUNDAY, April 12, 1761.

Occasioned by a late  
Unhappy INSURRECTION there.

To which is prefixed,  
AN AUTHENTIC ACCOUNT of the  
INSURRECTION.

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By WILLIAM TOTTON, M.A.  
Lecturer of HEXHAM, and formerly Fellow of St. John's  
College, CAMBRIDGE.

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*Power is given THEM of the LORD; and Sovereignty  
from the Highest.* Wis. vi. 3.

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TO

HIS MAJESTY'S

DEPUTY-LIEUTENANTS,

AND

JUSTICES OF THE PEACE

For the COUNTY of

**NORTHUMBERLAND:**

THIS DISCOUSE

Is most humbly Inscribed,

BY

*Their very respectful*

AND

*Obedient Servant,*

THE AUTHOR.

OT  
The following L E T T E R, sent to the Author,  
and subscribed by the greatest Part of the prin-  
cipal Inhabitants, is the best Apology he can  
make for this plain Discourse appearing, after  
so excellent a one had been published by Dr.  
B R O W N.

Rev. Sir,

Permit us, in our own Names, and those of the  
whole Congregation, to give you our sincere  
Thanks for your Discourse Yesterday; which hath  
made such deep Impression on our Hearts, that we  
most earnestly desire you to print it; that the Doc-  
trines therein inculcated, may have an universal  
Influence; which will, in the highest Degree,  
oblige,

Sir,

Your most obedient,

Hexham, Monday,  
April 13, 1761.

Humble Servants.



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TO THE  
Worthy Parishioners of *Hexham.*

*My dear good Friends,*

I LOOK upon the kind and universal Approbation, with which You have favoured this Discourse, to be as much an *Honour*, as it is a *Satisfaction* to me; for which I desire you to accept my grateful Acknowledgments: And as you have, in so *particularly* obliging a Manner, signified your Desire of seeing it published, I have complied with your Request; which, indeed I must own, You put it out of my Power to refuse.

I *heartily* pray God it may be attended with those beneficial Effects, which You seem, by Your  
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Letter, to entertain so much Hopes of; and if it should be instrumental in bringing any to a just Sense of the great Duty inculcated therein, and a religious Observance of it for the future, *my Pleasure* would be greatly heightened, by the *Happiness*, I am sensible, you would receive *Yourselfes*.

WITH my *earnest* Wishes for Your *present* FELICITY, as well as *eternal* WELFARE, which it will always be a peculiar Joy to me to promote, I remain,

*Worthy Sirs,*

*Your ever faithful and affectionate Friend,*

*And obliged humble Servant,*

WILLIAM TOTTON,

*The following may be relied on, as an authentic Account of the late INSURRECTION, and is, with Dr. BROWN's Leave, copied from that which was prefixed to his excellent Discourse upon the same Occasion.*

ON Monday the 9th of March, 1761, the Deputy-Lieutenants and Justices of the Peace, acting for Tindale Ward, in the County of Northumberland, met at Hexham, to receive Lists from the Constables, of the Persons in that Ward liable to serve in the Militia: And having been previously informed, that a great Number of Persons were determined to assemble in a riotous Manner, to prevent such Lists being delivered in, a Detachment of six Companies from the two Battalions of Yorkshire Militia, quartered at Newcastle, was, at the Request of the Deputy-Lieutenants and Justices, ordered by Col. Duncombe from Newcastle to Hexham, under the Command of Major Crowe. On the Day of Meeting, they were drawn up in the Market-Place, and formed three Sides of a Hollow-Square, the Town-Hall forming the Fourth: And Notice was sent round the Town by the Bellman, desiring the Inhabitants to keep within Doors, as it was feared there would be a Necessity of repelling Force by Force. From Ten till about Eleven o'Clock in the Forenoon, the Rioters came in, to the Number of at least Five Thousand, armed with Pistols, Clubs, and other Weapons; they surrounded the Militia, who were in Number about two hundred and forty. And although the Deputy-Lieutenants and Justices received and heard Petitions from several of them (all tending to have the Militia-Laws suspended, and not put into Execution) and did all that was in their Power to convince them of their Error, and induce them and their Associates to disperse, yet they con-

contemptuously continued together in the most daring and insolent Manner ; repeatedly declaring, that if their Request was not granted, they would murder the Magistrates ; offering large Bribes to the Militia, if they would lay down their Arms ; and, by Turns, insulting and threatening them in the most audacious Manner : Notwithstanding which, the greatest Lenity was shewn them, and the Militia continued under Arms, till after One o'Clock. The Rioters still continuing obstinate, and pressing on all Sides, up to the very Bayonets of the Men, with the most desperate Threats of Destruction, under an imagined Security of their not daring to fire, the Proclamation in the *Riot Act* was read : Soon after this, the Rioters attempted to break the Ranks of the Militia, that they might come at the Deputy-Lieutenants and Justices. One of them killed Ensign *Hart*, with a Shot from a Pistol, before the Militia gave their Fire : A Party of the Rioters then broke into the Ranks ; on which the Magistrates, seeing themselves and the Militia on the Point of Destruction, ordered the Fire to be given. This was accordingly done ; and a considerable Number of the Rioters were killed and wounded : This giving a Check to the Fury of the Rioters, they fled and were dispersed. The Officers immediately gave Order for the Firing to cease ; which Order was obeyed without Delay, tho' not without Reluctance, the private Men being greatly exasperated by the repeated Insults which they had received.

HAD the Fire been given much *sooner*, the Justices and Deputy-Lieutenants might have been accused of a *Want of Tenderneſs* to their Fellow-Subjects : Had it been defer'd a *few Minutes longer*, a *general Massacre* must have ensued.



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## S E R M O N, &amp;c.

St. Paul's Epistle to the ROMANS, Chap. XIII.

Verses 1st, and 2d.

*Let every Soul be subject unto the higher Powers. For there is no Power but of God; the Powers that be, are ordained of God.*

*Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation.*

**I** HAVE been led to the Choice of this particular Subject, by that truly melancholy, and afflicting Event which we have lately had the Misery to behold; and which cannot but have left the deepest Impressions

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of Concern and Compassion upon every Mind: And I am persuaded, that every one who feels the least Regard for the Welfare, and Happiness of his Country, and the Peace, and Comfort of his Fellow-Subjects, and Countrymen, will look upon it as highly proper, and seasonable at this Time.

F O R who can reflect upon so many wretched, and unthinking Men, thus madly attempting to subvert the Laws of the Kingdom; thus, inconsiderately involving Friends, Relations and Neighbours, in the most direful Calamity: and foolishly bringing upon themselves Destruction here, and Damnation hereafter;—Who can look upon so deplorable a Scene, without feeling the most earnest Desires, that every such rash and misguided Person could be made duly sensible of the dreadful Impiety of so daring and wicked an Action, as well as of the certain Misery that must inevitably be the Consequence?

F E W

## DUTY of SUBJECTION. 11

Few, indeed, are capable of discerning the Beauty and Excellence of that amiable Temper of Mind, which disposes every good and virtuous Person, to delight in universal Harmony, Peace, and good Order ; and to exert their heartiest Endeavours to promote, and maintain them. But tho' many may be insensible of the Greatness, and Dignity of such a Character ; or never consider, how venerable it is in the Eyes of Men, and how lovely in the Sight of God ; yet every Man may fully understand, what infinite Hazard they are exposed to, who venture to indulge a restless, and turbulent Disposition, and suffer it to break out into any such wild and lawless Attempts, as that fatal and desperate one, of which we have lately seen the dismal Effects.

It is possible this alarming Consideration may prevail with some Persons, when every other more laudable Motive fails of its proper

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Influence ; and it is to be hoped, that a Sight of their Danger may bring them to a Sense of their Duty.

WITH this View I have singled out the Words of the Text for the Subject of our present Meditation : And though I have the Pleasure to think I am speaking before those who stand not in Need of the Admonitions they contain ; yet, I thought it not improper for us to consider the several Arguments which enforce this great Duty here enjoined ; that we may not only be preserved stedfast in our Obedience to it ourselves ; but may be able to convince others of the Danger, as well as Error of their Ways ; and keep them, for the future, in the Paths of Duty and Allegiance, from which they have lately so unhappily wandered.

Y o u cannot but observe then, in the first Place, that this important Duty of Subjection to lawful Authority, is one plain and principal

pal Doctrine of Christianity. It is here delivered to the World by an inspired Apostle of CHRIST; by Him, whom our LORD, in a Vision to *Ananias*, honours with the distinguishing Title, of “ a chosen Vessel to Himself.” He it is, who, thus commissioned from above, gives us, in the Name of the most high GOD, this solemn Command in the Words of the Text; to which we are, all of us, both High and Low, Rich and Poor, Wise and Ignorant, indispensably obliged to pay the highest Reverence and Regard; and no Rank nor Station in Life, can possibly exempt any one from the strictest Obedience to it: For, it is directed to all Men in general, without any Exception—*Let EVERY Soul be subject to the higher Powers*—and it comes to us, by the AUTHORITY of the same GOD AND SAVIOUR, who has given us every other Precept that we meet with in Holy Scripture:—It comes to us from that Sovereign LORD OF ALL LORDS, WHOSE Name we have the Honour to bear; WHOSE Subjects we profess



fess ourselves at present; and whose eternal Kingdom we hope to become Inheritors of hereafter. Till Men, therefore, have renounced CHRIST, and apostatized from His Religion; —till they have disowned His Sovereignty, and Dominion over them, and given up all Expectations of future Happiness from His Favour; they must acknowledge themselves bound, by the strongest Ties, both of Interest and Gratitude, to comply with this sacred Injunction, no less than with every other Command of HIS DIVINE GOSPEL.

BUT we may still further judge of the singular Importance of this Duty enjoined us in the Text, from the remarkable Stress laid upon it by the great Apostle in several other of his Epistles. When he is delivering his Apostolical Injunctions to *Titus*, and instructing him in the several Branches of his Duty as a Minister of CHRIST, he gives it him in Charge, in a very solemn Manner, *to put Men in Mind, to be subject to Principalities, and*  
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*Powers; to obey MAGISTRATES; to speak Evil of no Man; to be no Brawlers, but gentle; shewing all Meekness to all Men. These Things, says he, I will that thou affirm constantly; that they which have believed in GOD, that is, they who have acknowledged the Truth of that Revelation HE has made us in the Gospel, might be careful to maintain good Works: These Things are good and profitable unto Men.*

AND in his first Epistle to *Timothy*, he carries this *Respect* and *Reverence* for the *Powers* that are lawfully set over us, to a still greater Height; making it our Duty, not only to be subject unto them; but to implore the Favour of HEAVEN upon them; and the divine Blessing on their Endeavours, for the public Happiness, and Tranquillity. *I exhort first of all, says the Apostle, that Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men: For KINGS, and FOR ALL THAT ARE IN AUTHORITY:*  
*That*

*That we may lead a quiet, and peaceable Life, in all Godliness and Honesty: For this is good, and acceptable in the Sight of God our SAVIOUR.*

JUDGE therefore in yourselves, my beloved Brethren, and beseech others, in the Name of God, to consider, how dreadful a Breach of this Duty *they* must be guilty of, who instead of praying for the Safety of our *Governors and Protectors*, presume to threaten their *sacred Persons* with Violence, to whom God has commanded us to pay the highest Veneration, because they derive their *Authority* from HIM.

AND this leads me to a second very material Argument arising from the Words of the Text, which strongly enforces this Duty, and to which it becomes every one seriously to attend; for surely nothing should more fully convince us of our Obligation to pay the most ready Obedience to this Precept of  
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Christianity, than the solemn Reason which the Apostle has immediately subjoined: *Let every Soul be subject to the higher Powers: for there is no Power but of GOD: the Powers that be, are ordained of GOD.*

HAD this Precept been delivered to Mankind without pointing out to them, at the same Time, this particular awful Sanction; yet even *then* our Observance of it would have remained indispensable: *For when GOD commands, Man is to obey.*—THAT GOD, from WHOM we have received Life, and Breath, and all Things; and to WHOM we are indebted for every Comfort, and Blessing we enjoy.—THAT GOD, upon WHOM ALONE we are to depend to all Eternity, and by WHOM our unalterable Fate is to be finally determined:—This great, and adorable BEING has an uncontrollable Right over His dependent Creatures, to lay upon them whatever Commands His WISDOM sees proper for them; without being obliged to satisfy

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them of the Reasons for such His Sovereign Will and Pleasure. But in the Case before us, you cannot but take Notice, in how very different a Manner GOD has been pleased to deal with us: For while HE gives us this Command by His holy Apostle, HE graciously condescends to inform us of those weighty Reasons upon which the Duty is founded, and which would be most likely to engage us in a religious Observance of it.

WE are commanded, therefore, *to be subject to the higher Powers*; because the Authority they are invested with, is from HEAVEN: *The Powers that be, are ordained of GOD!*—They are GOD's *Vicegerents* upon Earth; and *Instruments* in the hand of His PROVIDENCE, for carrying on the grand Purposes of *Protection* and *Government*; and for securing the *Peace* and *Happiness* of Mankind.

AND though, indeed, they are sometimes *unhappily* obliged, through the Perverseness, and  
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Wickedness that is in the World, to become UNWILLING *Avengers*, to execute *Wrath* upon every one that doth Evil; yet are they, in general, *the Ministers of God to us for Good*; and *for the Praise*, and Reward of them that do well.

WAS it not for this *necessary* POWER which had been committed to them by the ALMIGHTY, every Thing must soon be involved in the most dreadful Anarchy, and Confusion. Every Man's own Will would then be his Law; and no Language can fully describe those various Scenes of Misery and Horror which would continually arise before us, from the discordant Passions, and divided Interests of Mankind. But God, in His infinite Goodness, has provided a natural Security against all these Mischiefs, in those different Ranks, and Orders of Men, which His Wisdom has thought proper should subsist in the World: And in which some are allotted to govern, and others obliged  
to



to obey ; that so the Happiness of the whole Community might the more effectually be preserved. And upon these GUARDIANS of the public. and general Welfare, GOD has been pleased to confer a *divine Authority* ; to render their *Persons*, as well as *Ordinances*, the more *sacred* and *venerable*.

IT is by him therefore, that *Kings reign*, and *Princes decree Justice*: By HIM *Princes rule*, and *Nobles*, even all the *Judges of the Earth*: And as it is very beautifully expressed in the Book of Wisdom, *POWER is given them of the LORD ; and Sovereignty from the Highest*. To the Truth of this important Point, we have a greater than *Solomon* bearing Testimony ; even our blessed Saviour himself ; who, when *Pilate* was boasting of that Power he had over HIM, either to crucify or to release HIM, puts him in Mind from whence he had received his *Authority* ; and gives him this mild and instructive Answer, *Thou couldst have*

*have no Power at all against me, except it were given thee from ABOVE.*

HERE we learn from the Mouth of our REDEEMER HIMSELF, whence is derived that *Dignity and Sacredness*, which belongs to those who are invested with any *public Power and Office*.—Here we behold the GOD of the Universe *submitting* to that *supreme Authority* HE HIMSELF had conferred upon Man; and acknowledging the *Reverence* due to that *very Power*, which was shortly to pronounce the Sentence of Death against HIM.

BUT we have a *still more striking and remarkable* Instance of *Submission and Respect* to the Civil Powers, which our Blessed LORD, upon another Occasion, condescends to shew; and which highly deserves every one's serious *Attention and Regard*.—It is recorded by the Evangelist St. *Matthew*, in the 17th Chapter of his Gospel, that when our LORD *was come to Capernaum, they who received the Tribute Money*

*Money*, which was required of every Jew above the age of twenty, demanded of St. *Peter*, whether his MASTER intended to pay it. St. *Peter* very readily engages for his LORD's willing and chearful Compliance; as he well knew how exact, he had ever been, in His *Observance of every civil*, as well as religious Duty: But when he came into the House, to inform his MASTER of this Demand: our Blessed SAVIOUR, by an easy Similitude, leads him to understand, that he had been too hasty in his Promises for HIM: For surely, if the Children of earthly Princes could plead a Freedom from paying any Custom, or Tribute, (as appeared by his own Reply to the Question our LORD had proposed) much *more reasonably* might HE be exempted from it, who was HIMSELF the LORD of all Things; and the SON of that heavenly KING, for the Service of WHOSE Temple this *particular Tribute* was paid.—But notwithstanding our LORD might have *justly* claimed

claimed this Privilege, and Exemption; yet, you see, HE willingly declines it; and, *lest, we should offend them, says HE to the Apostle, go thou to the Sea, and cast an Hook, and take up the Fish that first cometh up; and when thou hast opened his Mouth, thou shalt find a Piece of Money; that take, and give unto them for ME and for thee.*—What Condescension was this in the SON of GOD!—Who but must be struck with Admiration at this amazing Instance of Goodness, in thus vouchsafing to work a Miracle, rather than not satisfy the Demands of public Authority; lest by refusing Compliance HIMSELF, he might countenance others in Disobedience and Rebellion! And who is there that will presume to offer Insult to the Powers that are in Authority, or shew the least Resistance, when he considers how *remarkably* our LORD was pleased to *honour* them, by expressing the *most cautious Fear* of *displeasing* them, and thus wonderfully providing against giving *any Offence*?



IN order, therefore, to guard Men from incurring the Guilt of so heinous a Crime, let us, in the third Place, briefly consider the *dreadful Consequences* that must attend it.—This the Apostle gives us in these few, but *awful Words*, *They that resist, shall receive to themselves DAMNATION*: Not only *Condemnation* in this World, but *eternal Vengeance* in the Life to come.—And here again, we cannot but observe the great *Importance* of this Duty of Subjection, from that tender Care which the Goodness of God has taken to secure our Obedience to it. Some Precepts are delivered to us, without any particular Intimation of the Punishment attending our Neglect: But this was a Matter of so much Consequence to the general Comfort and Happiness of the World, that the Divine Wisdom thought it necessary for us, while we read the *sacred Injunction*, to have before our Eyes that *future Misery* which must follow the Violation of it: So that, if the *Love* of God, and  
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Reverence for His Commands, should fail to produce this *becoming Submission*, a Regard for our own EVERLASTING INTEREST *might possibly* prevail.

GOD has, therefore, been pleased, by His holy Apostle, to pronounce the Sentence of *inevitable Perdition* upon all those who *refuse Subjection* to lawful Power and Authority; as, hereby, they not only shew the highest Contempt of His positive Command, but *do all in their Power* to obstruct the gracious Designs of His Providence for the Good and Welfare of Mankind. So that upon calm Consideration, every one must acknowledge there cannot possibly be offered a greater Insult to Almighty GOD, than thus *contemptuously* to disregard His Will, and despise those *sacred Powers* whom HE has ordained and appointed to carry on the best and noblest Purposes in the World: And what Wonder then is it, that so *terrible a Portion* is reserved in Store for every such *bold and presumptuous Offender?*

*fender?*—GOD is represented in Scripture as the GOD of PEACE, and *Lover of Concord*: And we are for *this* Reason commanded, in another Place, *to follow Peace with all Men*, because *without this, no Man shall see the LORD*. Every one, therefore, shall hereafter be banished from HIS Presence, and Glory, who dares to disturb, in the least Degree, that Peace and Harmony; or endeavours, in any Respect, to destroy that good Order and Government, which it is the Intention of HEAVEN should be supported in the World.

BUT though we were not able to assign any particular Reason for this severe Judgment mentioned in the Text; yet ought it to be a sufficient Warning to every rebellious Sinner, to find how *positively* it is there denounced: For what GOD has so *solemnly threatened*, HE will most *assuredly inflict*.

THESE then are the principal Reasons which enforce the Duty enjoined by the Apostle;

posse: But there are several others, which, if duly attended to, cannot but add considerable Weight to the Arguments already offered, and which I shall, therefore, beg Leave briefly to mention.

LET it be considered then, that *Resistance* to that lawful Power and Authority which GOD hath set over us, can never possibly be Productive of any Thing but the *wildest Uproar*, and most *universal Confusion*: And, in the End, can never fail of being attended with the most shocking and dismal Effects.

OF this we have lately seen a dreadful and melancholy Proof: and GOD only knows, what worse Consequences might have ensued, had they not been happily prevented by the good Conduct of those brave MEN, who distinguished themselves as remarkably by their HUMANITY, as by the VALOUR they shewed on that trying Occasion.—To  
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their *Courage* and *Intrepidity* will ever be due our warmest Gratitude and Thanks : Which, blessed be God, gave so timely a Check to the desperate Fury of those rash Men who were engaged in that execrable Attempt :— And to their *Humanity*, these very Men must ever acknowledge themselves obliged ; which bore so long, and patiently, their repeated, and exasperated Insults ; and treated them afterwards with greater Lenity than they could *reasonably* expect :—for, where one fell, twenty might have suffered.

LET every one learn, however, from the fatal Experience of that miserable Day, that *Outrage* and *Violence* can never answer any *other* End, but to spread *Slaughter* and *Desolation* around us ; and to introduce the most wretched Scenes of *Misery* and *Distress*. Let them consider further, how *impossible* it is that any Good can ever be brought about by such wicked Means : And that, tho' some may only meet the Ruin their Rashness has sought,



fought, yet many others must unavoidably become Partakers in the Calamity, who were never Partners in the Crime.

THE Consideration, therefore, of the *present Misfortunes*, in which many of their Fellow-creatures must be involved, as well as the *future Destruction* to which others are exposed, by such daring Acts of Rebellion; will naturally restrain every Man from uniting in them, who has the least Spark of Humanity and Compassion remaining in his Breast.

ANOTHER Motive, which cannot but have great Weight with every *generous Mind*, is the Reflection, that, every the *least Insult* offered to *Magistrates* and *Governors*, is an Act of the *basest Ingratitude* against THOSE, who are, under GOD, our PROTECTORS and GUARDIANS; not only from foreign Enemies, but from every domestic Foe. TO THEM we owe our *Security* from all that numerous Train of Mischiefs to which we should be

be daily liable, from the Corruption and Wickedness of the World, if under no Restraint from human Laws, and unawed by proper Authority!—To THEM are we indebted for the safe and comfortable Enjoyment of all the Blessings of private Life; and all the Advantages we derive from civil Society!—Were there not some who would take upon them the arduous Business of public Government, the Execution of Laws, and Administration of Justice, how would Vice and Iniquity every where triumph! and what must become of the Welfare and Tranquillity of every Individual, were Men left at full Liberty to plan their malicious Schemes against them, and knew they could *safely* execute them whenever they pleased? What must become of the general Peace and Happiness of the whole Community, when Fraud and Injustice, Oppression and Violence, with every other Crime that is injurious to Society, might be perpetrated with Impunity, and without Controul? How *infinitely* then are we obliged

bliged to those Persons who willingly undertake so important a Trust; and by whose Care, Abilities, and Vigilance these Evils are prevented, and the public Felicity preserved? And how very *enormous*, and *shocking* is the Offence, when in the Discharge of their laborious Office, they are treated with Insolence, instead of Honour, and meet with Threatnings instead of Thanks!

BUT *lastly*, There is one Remark I have further to make, and which ought to have a *peculiar Force* with the People of *this Land*, in leading them chearfully to that Subjection, which is represented in the Text, as the common Duty of all Men.—I would beg Leave to observe therefore, that for an *Englishman* to oppose the Laws of his Country, is an Instance of the highest Folly, and Contradiction we *can* conceive: For such is the *singular* EXCELLENCE of our happy *Constitution*, that the Laws to which our Obedience is required, are, in Reality, no other than  
what

what we ourselves have been *partly* concerned in making.

ALL Men must know it is impossible for a ~~whole~~ Nation to meet together for this important Work; and, every one, I believe will acknowledge, that were they so assembled, very few would be found capable of carrying it on: For, as the wise Son of Sirac very justly observes, *How can he get Wisdom that holdeth the Plough, and that glorieth in the Goad; that driveth Oxen, and is occupied in their Labours; and whose Talk is of Bulls?* They shall not be sought for in the public Council; nor sit high in the Congregation; they cannot sit in the Judges Seat, nor understand the Sentence of Judgment. Since, therefore, we cannot all be present in this Great Council of the Nation, wherein the weighty Business of public Government is transacted, We have *this peculiar* PRIVILEGE, and a glorious One it is, of appointing such Persons, in whose Abilities, Understanding, and In-



Integrity, we think we may safely confide, to appear *for us*, in that august Assembly; and who are, upon that Account, very properly stiled our *Representatives*.

IN Consequence then of *this Choice*, which we have the Liberty to make; and that *full Power* we *voluntarily* give into their Hands, we not only yield our Consent *before-hand* to whatever Laws they may judge it expedient to enact; but may be *justly* said to have had a *principal Share* in enacting them *ourselves*; in as much as they are framed by *their* Wisdom, and established by *their* Authority, whom we have appointed for *that very Purpose*.

So that every Man, of the most common Understanding, if he will allow himself a Moment's Reflection, may easily see how *peculiarly* it is the Duty of every BRITON, to submit to the Laws of his Land; and, how *astonishing an Absurdity* it must appear to all the World, if ever we refuse that *becoming Subjection*.

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How happy would Millions think themselves at this Hour, who know no other Law than the *imperious Will* of some *arbitrary Prince*, could they change Situations with us, and taste the singular Blessing we enjoy, in being governed by the Laws, we ourselves have made!—Let us take Care, we set a due Value upon this *inestimable Privilege*; lest, if we slight these *distinguishing Marks* of God's Eavour, and disturb that *excellent Form of Government* which His Providence has so long preserved among us, He may be provoked to deprive us of it, and bring upon us the Misery which such Ingratitude would deserve.

I SHALL now briefly sum up what has been said in this Discourse, that we may see how many, and powerful, are the Arguments we are furnished with, to engage us in a steadfast Observance of this Duty, and enable us to convince others of their indispensable Obligations to practise it.

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YOU find, then, it is a Duty which is guarded from Violation by all the most sacred and awful Sanctions that could possibly be thought of; and bound upon us by every Tie, civil, moral, and divine.—The Peace and Tranquillity of our Fellow-Subjects and Countrymen demand our Obedience to it:—The Well-being and Happiness of Society, *in general*, and the Comfort and Felicity of our dear Relations, Friends, and Neighbours, *in particular*, depend upon it: And without our conscientious Performance of it, an universal Scene of Confusion must soon prevail; and all be involved together in the deepest Calamity and Horror.

LET all such Persons, therefore, who dare to think of engaging in any Act of Rebellion and Disobedience, be entreated to contemplate, a little, those various and horrible Miseries they will unavoidably occasion; and *that* may possibly deter them from it! Let them listen to the Cries of the disconsolate  
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late Widow ;—behold the Tears of the helpless Orphan ; and, consider, how they will be able to endure the sad Upbraidings of those miserable Mourners, who may justly take up against them the Lamentation of the Prophet *Jeremiah*: *Is it nothing to you, all ye that pass by ? Behold, and see, if there be any Sorrow like unto our Sorrow ; which your Rashness, and Iniquity have brought upon us !*

BUT particularly let them remember, that the Blood which is shed by *their Means*, will hereafter be required at *their Hands*, and that every one of those unhappy Souls, who shall be brought to an untimely End, through their *evil Counsels* and *wicked Instigations*, and sent into another World with all their Sins about them, will rise up in Judgment against them at the last Day, and call for *tenfold Vengeance* on their devoted Heads.

LET them be farther put in Mind, that *Gratitude* to those who afford us a peaceful

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Security from every Ill, should engage us in a steady Adherence to this Duty, *at all Times*, and upon *every Occasion* : Should lead us to return Obedience for Protection, and repay the kind Exertion of their Abilities and Endeavours for the public Happiness, with the easy Tribute of Reverence and Affection.

BUT some Men may have neither Humanity, nor Generosity enough in their Tempers to be affected by such Considerations as these.

To them, therefore, we must open the sacred Page, (which, perhaps, they have never before looked into) and point out the solemn and positive Command of GOD enforcing this great Duty; and though they may not regard an earthly Potentate, yet, surely, they will stand in *Awe* of the MAJESTY of HEAVEN: Or, as HOLY JOB emphatically puts the Question, *shall not HIS EXCELLENCY make them afraid? and shall not HIS DREAD fall upon them?*—Shew them, moreover, the Foundation

dation upon which the Reasonableness of this Duty is supported. Tell them, that Obedience to the civil Powers is required of us, not only because God has commanded it, but given us also this very solemn Reason, enforcing that Command—*that they were instituted, and ordained by HIMSELF.*—When they read, therefore, that *there is NO POWER but of GOD*, beseech them seriously to consider how detestable *they* must render themselves in his Sight, who instead of *submitting to every Ordinance of Man for the LORD'S Sake*, (as we are taught by another Apostle is our bounden Duty,) DARE to rise up *themselves*, and *compel others* to unite with them, in *Opposition* to any Law that has been legally established; or to *obstruct* the MINISTERS of *Justice* in the Execution of that *high Office* they are *obliged, by Oath*, to discharge; and which has been derived to them from the Authority of the ALMIGHTY HIMSELF.

NOTHING, one would think, could so  
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effectually strengthen our Obligation to the Duty of Subjection, as this single Consideration, that *whosoever resisteth the Power, resisteth the ORDINANCE of GOD*; and, that every such *wicked and desperate Attempt*, as what we have lately seen and lamented, is not only *Treason* against an earthly Sovereign, but *Rebellion* against the most HIGH GOD.

As a farther Motive to this Duty, and because *Example* is more prevailing than *Precept*, bid them turn their Eyes upon the meek and blessed JESUS, and behold HIM in that gracious and condescending Act of Submission, I mentioned in the former Part of this Discourse.—Ask them, if they are not sensible, that HE who could feed five thousand Men, with a few Loaves and Fishes, could have supported Millions with the same Ease, to have protected *Him* from the Resentment of the civil Powers, if HE had thought fit to have made the *least Opposition*? But instead of shewing Resistance, we behold HIM here  
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manifesting the most *tender Concern and Regard* for the Support of their Authority; and by that *miraculous Method* HE took to pay Obedience to it, convincing Mankind of the *Necessity* and *Importance* of this *great Duty*.

SHALL Man, then, presume to refuse that Submission which GOD Himself has thus condescended to pay?—This amiable Pattern we have before us in the Person of our great REDEEMER, ought to have an irresistible Influence upon ALL who call themselves by HIS Name; and was, no Doubt, intended for our Imitation by that gracious BEING, who came from HEAVEN, with this peculiar Design, to *leave us an EXAMPLE that we might follow HIS Steps*.

FROM what had been said, these unhappy Men may be able to judge of the *amazing Sinfulness* of that *horrid and cruel Design* they were lately concerned in, which was heightened



ned by every Circumstance of the most *complicated* and *dreadful Guilt*: For the more various and powerful the Motives are, which enforce any Duty, so much more aggravated will be the Crime, which leads us to break through them. Oh! beseech them, therefore, in the *pathetic Words of St. Peter, to repent of this their Wickedness: and pray GOD, if perhaps the Thought of their Heart may be forgiven them.* This Repentance and Contrition, if accompanied with future Obedience, may not only procure them Pardon at an earthly Tribunal; but when they come to stand before the Judgment Seat of CHRIST, will be one Means of their obtaining Mercy from the LORD in that Day, and escaping the Vengeance which will otherwise fall upon them. And this leads me to the last Motive, we have, to enforce their Observance of this Christian Duty enjoined in the Text; the Consideration of that eternal Misery denounced against those who neglect it.

IF Men have no Love for their Country ; if they have no Regard for the Peace and Happiness of those around them ; if they have neither Humanity, nor Compassion ; neither Gratitude, nor Generosity in their Breasts ; if they have no Veneration for their KING, nor Reverence for the best Constitution in the World ; yet they *must* have some Affection for *themselves* : And though they may despise the Commands of GOD, and the Example of a SAVIOUR, yet they *cannot* disregard their *own everlasting Welfare*. This Motive, then, may *possibly* bring them to Repentance, and a better Mind ; when *every other* has failed of its Influence : And let us not omit incessantly, and *importunately* to urge it upon them.— Warm then of the *certain* Perdition they must inevitably bring upon themselves ; and exhort them to consider in Time, *how fearful a Thing it is to fall into the Hands of the LIVING GOD* !—Tell them, *our GOD is a consuming Fire* ;

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*Fire*; and *able to destroy both Body and Soul* for ever: And bid them, therefore, remember, that though they may escape from the Sword of Justice in this Life, they CANNOT *escape the DAMNATION of Hell.*

MAY the good Grace of GOD preserve us at all Times from falling into the like Crime, that we may never incur so dreadful a Condemnation! And as we, of this Nation, are *peculiarly* blessed with a very *amiable* MONARCH, who was not only born among us, but has declared from the Throne, that HE glories in the Name of a BRITON; and who has *graciously* given us his ROYAL PROMISE, that the *Felicity* of HIS PEOPLE shall ever be HIS *principal* Care; let it be our perpetual *Study* and *Delight*, by every Means in our Power, and *particularly* by all dutiful Submission to HIM, and THOSE whom HE shall set over us, to render HIS Reign as peaceful and happy to our *affectionate* SOVEREIGN, as he will endeavour to make it to his *grateful* Subjects.

So

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So shall we secure the *Blessings* of HEAVEN on Ourselves and our Posterity ; and whenever we are removed out of this troublesome World, shall become *Members* of *that blessed Kingdom*, where universal Peace and Love, and uninterrupted Concord and Harmony, will reign for ever and ever.

F I N I S.

